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With the present number commences the VIth volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. We shall employ our best efforts to make this volume equal—we hope superior—to its predecessors. There will be no change in the plan of conducting the work. It will continue to embrace as great a variety of information as the nature of such a publication admits of. With the exception of the June number, (which will, as hitherto, contain the Annual Report,) we hope to make each number reach our subscribers and patrons on or before the first day of the month for which it is issued. And we shall give as many illustrations as we can, consistently with a due regard to that economy in conducting the affairs of this Society, which duty to its supporters demands at the hands of the Board.

The year upon which we are entering bids fair to be an eventful one on many accounts. The war in Eastern Europe may involve all the great nations of that quarter of the globe before twelve months pass away. There are signs of the coming of other events of great moment. The times are critical, and in some respects, menacing. Let us “stand,” each in his “lot,” and do the work which God calls us to do, not too much troubled about what the future may bring forth. *Our* duty is plain; let us seek for grace from on high to discharge it faithfully.

Wishing all our subscribers and friends a truly happy and prosperous “New Year,” we commend ourselves and our work to their prayerful and hearty co-operation.

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THE FATHERS OF THE REVOLUTION, AND ROMANISM.

If we could believe Archbishop Hughes, Mr. D’Arcy McGhee, and some other Romish writers among us, the success of our Ameri-

can Revolution was very much owing to the aid which it received from the Roman Catholics of this country. The Archbishop has made a great deal out of this *supposed* fact, as well as of a *real* fact, namely, that the Charter of the Maryland Colony, (granted, be it ever remembered, by the Protestant Government of England, and not by that of a Roman Catholic country,) was liberal and tolerant in a good degree. His Grace has made the most possible of these two topics in his Roman "Catholic Chapter in the History" of this country, and in other Public Addresses. But let us look a little into the former of these subjects and see what answer can be returned to the question: "*What did the Fathers of the American Revolution think of the ROMAN CATHOLIC RELIGION?*" This question is important, as well as interesting.

Let us say in advance, that no one ever doubted that the Revolution was aided to some extent by members of the Roman Catholic Church. Nothing in the world would be more natural than that the Roman Catholics of this country, being at the time of the Revolution nearly all Irishmen, should sympathize with the Revolution. Their hatred of Protestant England, so inveterate as to be almost innate, would lead them to take that course. Yet the whole number of Roman Catholics in this country at the time of the Revolution was very small. The priests were not fifty in number, and they had no bishop for several years after the Revolution. The number of the officers and soldiers of the army, who were Romanists,—especially if we throw out the *foreigners*, a few of whom were volunteers, such as La Fayette, Pulaski, Kosciusko and others, and certainly they were much more of philanthropists and *lovers of liberty* than Roman Catholics, whilst the greater part were auxiliaries sent by France, and were merely the instruments of State-policy—was almost too inconsiderable to be worthy of notice.

Nor will any one deny that there were a few men in the highest ranks of influence in the country, Romanists who were true friends of liberty and of the Revolution. One of them, Charles Carroll of Carrollton, stands pre-eminent. But they were liberally-minded men, and very different in their spirit from the Church to which they nominally or really belonged. In other words, they were better, as sometimes happens in the case of other men, than their creed, or rather than the creed of the Church with which they had some sort of connection. They must have been liberal men to approve of some of the acts of

the American Congress during the Revolution—such as that in relation to importing 30,000 Bibles from Holland.

That the Fathers of the Revolution were not indifferent to Protestantism or ignorant of the dangers of Romanism, is demonstrated from a passage in the "Address to the English Nation," which the Congress issued on the 21st day of October, 1774, in which they charged on the Government of Great Britain the design to extend "the dominion of Canada, that their numbers daily swelling with Catholic emigrants from Europe, may reduce this *ancient free Protestant Colony* to a state of slavery, and to establish in this country a religion which has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion throughout every part of the world."

Reader! What do you think of this language? Does it sound like that of *indifferent* Protestants, of whom, alas, we have so many in these days? Far from it. They were friends, true friends, of Religious Liberty; but they were neither luke-warm friends nor enemies of Protestantism. Nor were they ignorant of, or indifferent to, the character and influence of Rome. And were they not right?

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#### SURVEY OF THE RELIGIOUS SOCIETIES OF PROTESTANT CHRISTENDOM.

At the close of the old year, it will, we think, be profitable and interesting for our readers to take a general survey of what has been doing throughout Evangelical Christendom during that time, for the diffusion of the Gospel in heathen and nominally Christian countries. This view is certainly calculated to encourage. It presents an aspect of decided progress and marked success. It will show that the energies of the Church are not growing weaker, but on the contrary, are developing in new efforts, and wider enterprises than ever. And yet our survey is far from complete.

We shall, therefore, look at the various benevolent societies of Great Britain, the Continent, and the United States; classifying them according to their peculiar work; and beginning with the BIBLE SOCIETIES. The *British and Foreign Bible Society* has issued within the year ending at its last anniversary, 1,367,528 copies of the Scriptures; making the total of its issues from the formation of

the Society, 27,938,631 copies. Its income for the year was £125,666, or \$608,243.

Smaller Bible Societies in England—the *Trinitarian*, and *Naval and Military*,—have increased this circulation by 37,850 copies. The *Bible Translation Society* has issued, since its commencement, portions of the Scripture amounting to 609,906. Aggregate income of these three Societies, £7,721, or \$37,364.

The *American Bible Society's* receipts for the last year, (ending April 1st, 1854,) were \$394,340. Its publications were 862,000 Bibles and Testaments. Its issues from its origin, in 1816, were 9,903,751 copies of the Sacred Volume.

The *American and Foreign Bible Society*: Receipts, \$46,390. Issues, 51,032 volumes. The whole number of copies of the Scriptures issued, exceed half a million.

The *American Bible Union*: Receipts, \$23,392. Revisions are in progress in the English, French, Spanish, Italian, German and Siamese Scriptures.

We pass to the RELIGIOUS PUBLICATION SOCIETIES, first among which we name the British *Religious Tract Society*, which has circulated this year 27,376,575 copies of publications; and in all during 55 years, about 639,000,000. Expenditure (above the income derived from sales &c.) £11,206, or \$54,237.

The *Society for Promoting Christian Knowledge* has issued during the year 4,262,500 copies of publications; Bibles, Tracts, &c. Income, £44,376, or \$214,779.

The *American Tract Society* issued, the last year, 10,334,718 copies of publications; in all, 148,228,198. It employed 619 colporteurs. Receipts, \$415,370.

The *Board of Publication of the Presbyterian Church* issued 595,750 books, and employed 151 colporteurs; receipts \$103,544.

The *American Baptist Publication Society* (of the North) issued more than 30,000,000 pages of publications; receipts, \$49,612.

The corresponding Society in the South: receipts, \$21,000.

The *Tract Society of the Methodist Episcopal Church* has issued 614 Tracts. Receipts, \$16,407.

The *Methodist Sunday School Society*: Receipts, \$9,584.

The *American Sunday School Union* employs 322 missionaries; receipts, \$296,635.

The *Massachusetts Sabbath School Union* received \$34,965; and published 38 new works.

The *French Religious Tract Society's* receipts were 67,658 francs, or \$12,765.

MISSIONARY SOCIETIES FOR THE HEATHEN. Of these institutions the largest, whose work is properly of this nature, is the *British Church Missionary Society*, which sustains at present 176 clerical missionaries, 44 European lay laborers, and 1,661 native catechists. Connected with the churches under its care there are 17,124 communicants, and 107,100 attendants on Christian worship. Expenditure, £131,783, or \$637,829.

The *Wesleyan Missionary Society* supports 507 missionaries and 703 other agents; unpaid agents, 8,779; church members, 110,228. Income, £114,498, or \$554,170.

The *London Missionary Society* sustains 167 missionaries and 600 native agents. Income, £76,781, or \$371,620.

The *Baptist Missionary Society* has 42 missionaries, 120 native preachers, and 223 assistant preachers. Church members, 4,956; scholars in mission schools, 7,131. Income, £24,759, or \$119,833.

The *Society for the Propagation of the Gospel in Foreign Parts*, employs 447 missionaries, and 700 catechists, &c. Income, £142,386, or \$689,148.

The *Chinese Evangelization Society* has sent out, during the year, 2 missionaries, employs 6 native colporteurs, and is printing the Scriptures in Chinese. Income, £2,060, or \$9,970.

Of our Missionary Societies in the United States, the *American Board of Commissioners for Foreign Missions* has 29 missions, 119 stations, and 47 out-stations, 161 ordained missionaries and 27 assistant and 215 female missionaries,—in all 404 who are Americans. It has also 43 native preachers, 225 other native helpers, 11 printing establishments, 9 seminaries, 23 boarding-schools and 697 other schools, 23,550 pupils, 104 churches, and 26,526 members, in heathen and uncivilized countries. Receipts, \$310,099.

The *American Baptist Missionary Union* has 21 missions, 86 stations and 539 out-stations, 66 missionaries, 64 female assistants, 220 native missionaries and assistants, 192 churches, in which are 15,219 members, 88 schools, and 14 normal and boarding-schools, with 1,992 pupils. Receipts, \$136,802.

The *Board of Foreign Missions of the Protestant Episcopal Church* has 16 ordained missionaries, 28 assistants, 2 physicians, 12 native teachers, and 800 pupils in schools. Receipts, \$46,720.

The *Missionary Society of the Methodist Episcopal Church* has in

its foreign field 34 ordained missionaries. Receipts, for home and foreign field together, about \$260,000.

The *Board of Foreign Missions of the Presbyterian Church* has 27 missions, 59 ordained missionaries, 3 licentiates, 109 male and female assistant missionaries, 29 native helpers, 26 churches and 500 native members, 53 schools, 4,050 pupils, and 6 printing presses. Receipts, \$174,453.

The *Southern Baptist Foreign Missionary Society* received last year \$21,438.

The *American Missionary Society* has 18 missionaries in the foreign field, and 54 other laborers; 13 churches; in the home field 92 laborers. Receipts, \$42,496.

The *French Society for Evangelical Missions*, employs 22 missionaries in South Africa. Receipts about \$18,000.

We pass on to SOCIETIES FOR DOMESTIC MISSIONS. The *English Home Missionary Society's* receipts the past year were £5,343, or \$25,961. Stations, 122; chapels aided, 396.

The *Colonial Missionary Society*, extending aid to Congregational Churches in Canada, Nova Scotia, New South Wales, &c. received £5,782, or \$27,985.

The *Ragged School Union* supports 129 schools, with 280 teachers and 13,100 scholars in the Sunday Schools, 9,000 in those for week-days, and 6,440 for the evening. Receipts £9,858, or \$47,743.

The *British and Foreign School Society* has 341 young men and women in its normal school, and 1,031 children in the model schools in London. Last year 86 teachers went forth from its walls. Receipts £15,183, or \$73,436.

The *Church Pastoral Aid Society* aided 343 pastors, and nearly half as many lay assistants,—in all 486. Receipts £38,574, or \$186,699.

The *Baptist Home Missionary Society* has 101 central stations, and 134 sub-stations. Receipts, £4,376, or \$21,179.

The Synod of the *United Presbyterian Church in Scotland* raised £6,100 for home missions, and £15,180 for foreign missions; total, £21,287, or \$113,031.

The *Established Church of Scotland* raised for both objects, £50,256, or \$243,240.

The *Free Church of Scotland* raised for missions and education £46,232, or \$223,762.

In Germany, the *Gustavus Adolphus Society* have been doing a

most important work in the way of home missions. They have in that country alone assisted 173 churches; and have contributed to the building of 40 church edifices, among which are the Vaudois Church at Turin; and one at Buenos Ayres, in South America. The total receipts of the past year have amounted to \$67,244, which is an increase of nearly \$10,000 over the preceding year.

In the United States the *Home Missionary Society* has employed 1,047 missionaries; receipts \$191,209.

The *Baptist Home Missionary Society* sustains 184 laborers; receipts \$62,730.

The Board of Domestic Missions of the *Presbyterian Church* employs 523 missionaries; receipts \$75,207.

The Board of the *Reformed Dutch Church* sustains 70 churches; receipts \$15,257.

The Board of the *Protestant Episcopal Church* has 87 stations and 82 missionaries. Receipts \$23,856.

The *Southern Aid Society*; receipts have been about \$5,000.

Of Societies for EVANGELIZING ROMAN CATHOLICS: In England, the *Evangelical Continental Society* aids the societies of France, Geneva and Belgium. Receipts £1,490, or \$7,222.

The *Irish Evangelical Society's* receipts were £2,395, or \$11,531.

The *Society for Irish Church Missions* employs 59 ordained ministers, 326 lay agents and readers, 161 school teachers, 36 agents of local committees, 446 local teachers; in all, 1,028 laborers. Receipts £37,182, or \$179,961.

The *American and Foreign Christian Union* has supported 130 missionaries in Europe and the United States. Receipts, \$75,000.

Other Boards and Societies have occupied themselves partially with this work, though none of them exclusively.

In conclusion, we may state that it is estimated there are now 1,369 ordained Protestant missionaries, 934 assistants, and 2,737 native helpers in the world; in all, 5,040 persons who, as to fields, are laboring as follows: 988 in America, including the West Indies; 2,786 in Asia; 555 in Africa; and 714 in the islands of the Pacific and Southern Oceans. More than *forty-five millions* of copies of the Scriptures, in whole or in part, have been published by the Bible Societies since the year 1804! To God be all the praise! And let his people redouble their exertions and their prayers.

## THE IMMACULATE CONCEPTION.

At the time when the grave bishops and theologians of the Roman hierarchy are assembled in Council at Rome, to receive the supreme decision of the Holy Father on the doctrine of the Immaculate Conception of the Virgin, it will be interesting to examine the nature and history of that doctrine with some closeness. The following account of it was written for the periodical of the Society some years ago, by the Rev. Dr. Tappan, now President of Michigan University. A few remarks by another hand we append to it for further exposition of the subject.

"The doctrine of the immaculate conception of the Virgin Mary, is that of her being conceived free from original sin, that is, without any inherited depravity, and as pure as Christ himself. Hence, unless she fell afterwards, as it is believed she did not, she was throughout life possessed of innocence as spotless as that of the Divine Son.

"This doctrine was first advanced by Peter Lombard, in the twelfth century. Thomas Aquinas disputed it, but Scotus maintained it, and gave it general currency. The festival of her birth commenced as early as the eleventh century; and was then observed by certain bishops, as by Anselm of Canterbury. By other bishops of that age it was opposed.\*

"In 1140 some French congregations began to observe this festival. Of the more distinguished churches, that of Lyons was the first, or among the first, to observe it. St. Bernard being informed of the matter, addressed a letter to the *Canons of Lyons* on the subject, in which he severely censured their conduct, and opposed the idea of an *immaculate conception*. This brought on the controversy: some standing forth in defence of the Lyonesse and the festival; and others supporting the opinion of St. Bernard. (See St. Bernard's Epistle, clxxiv. Tom. I. p. 170.) In this century, however, though the feelings of the parties grew warm, there was some moderation in the discussion. But after the Dominicans had fixed themselves in the University of Paris the controversy was carried on with more violence; the Dominicans defending the opinion of St. Bernard, and the University approving the practice of the church of Lyons. In 1384 John De Montesonus, a native of Aragon, a Dominican and Professor of Theology, by direction and in the name of his order, publicly denied that the Virgin Mary was conceived without sin or stain; and maintained that such as believed in her *immaculate conception* sinned against religion and the *faith*. The commotions which arose from this transaction might have subsided, if John had not renewed his asseverations, in stronger and bolder language, in a

\* Soame's ed. of Murdock's Mosheim, vol. iii. p. 64.

public discussion A. D. 1387. The consequence was, that first the College of Theologians, and then the whole University, condemned both this and other opinions of Montesonus. For the University of Paris, influenced especially by the arguments of John Duns Scotus, had almost from the beginning of the century, publicly adopted the doctrine of the sinless conception of the Blessed Virgin. The Dominicans, with Montesonus, appealed from the decision of the University to Clement VII, resident at Avignon: for they maintained that St. Thomas himself was condemned in the person of his fellow Dominican. But before the Pontiff had passed sentence, the accused fled from the Court of Avignon, and revolted to the party of the rival Pontiff, Urban VI, who resided at Rome; and hence he was excommunicated in his absence by Clement. Whether the Pontiff approved the judgment of the University of Paris, is uncertain. The Dominicans deny it; and maintain, that Montesonus was excluded from the Church merely on account of this flight; though there are many who assert that his sentiments were also condemned. As the Dominicans would not abide by the decision of the University respecting their companion, they were, in the year 1389, excluded from the University, and were not restored to their former honors till the year 1404. (See *Historia Acad. Paris*, Tom. iv. p. 599, 618, 638.)\*

"The Dominican and Franciscan Orders have ever been arrayed against each other on this question. The old quarrel was renewed in the seventeenth century, and gave considerable trouble to Paul V, Gregory XV, and Alexander VII. Not long after the commencement of the century it began to disturb Spain very considerably, and to produce parties. Therefore kings of Spain, Philip III and IV, sent some envoys to Rome, urgently soliciting the Pontiffs to decide the question by a public decree. But the Pontiffs deemed it more important to follow prudence than to gratify requests from so high authority. For on the one hand, the splendor of the Spanish throne, which inclined to the opinion of the Franciscans, and on the other, the credit and influence of the Dominicans, were terrific objects. Nothing, therefore, could be obtained by repeated supplications, except that the Pontiffs, by words and by ordinances, determined that the cause of the Franciscans was very plausible, and forbade the Dominicans to assail it in public; while at the same time they would not allow the Franciscans and others to charge errors upon the Dominicans. In a king or magistrate, such reluctance to pass judgment would be commendable: but whether it was suitable in a man who claims to be divinely constituted judge of all religious causes, and to be placed beyond all danger of erring, by the immediate power and guidance of the Holy Spirit, those may answer, who support the reputation and honor of the Pontiff.†

"That the Spanish throne should have inclined to the Franciscans, is ac-

\* Ibid. vol. ii, pp. 461, 657.

† Ibid. vol. iv, p. 131.

counted for when we consider that the order of the Knights of St. Jago had before devoted themselves to the maintenance of the doctrine of the *immaculate conception*, and that the grand mastership of the order had passed into the royal family. The original institution of the order of St. Jago had for its object the expulsion of the Moors from Spain. When the conquest of Grenada deprived the knights of those enemies, superstition found out a new object, in defence of which they engaged to employ their courage. To their usual oath they added the following clause: "We do swear to believe, to maintain, and to contend in public and private, that the Virgin Mary, the Mother of God, our Lady, was conceived without the stain of original sin." This addition was made about the middle of the seventeenth century. Nor is such a singular engagement peculiar to the order of St. Jago. The members of the second military order in Spain, that of Calatrava, equally zealous to employ their prowess in defence of the honors of the Blessed Virgin, have likewise professed themselves her true knights. Their vow, conceived in terms more theologically accurate than that of St. Jago, may amuse the English reader. "I vow to God, to the Grand Master, and to you who here represent his person, that now and forever, I will maintain and contend that the Virgin Mary, Mother of God, our Lady, was conceived without original sin, and never incurred the pollution of it; but that in the moment of her happy conception, and of the union of her soul with her body, the Divine grace prevented and preserved her from original guilt, by the merits of the passion and death of Christ, our Redeemer, her future Son, foreseen in the Divine Counsel, by which she was truly redeemed, and by a more noble kind of redemption than any of the children of Adam. In the belief of this truth, and in maintaining the honor of the most Holy Virgin, through the strength of Almighty God, I will live and die." (*Definiciones de la Order de Calatrava, &c.*) Though the Church of Rome hath prudently avoided to give its sanction to the doctrine of the immaculate conception, and the two great monastic orders of St. Dominic and St. Francis have espoused opposite opinions concerning it, the Spaniards are such ardent champions for the honor of the Virgin, that when the King of Spain instituted a new military order in the year 1771, in commemoration of the birth of his grandson, he put it under the immediate protection of the Most Holy Mary in the mystery of the immaculate conception.\*

"This account we have extracted from the works referred to, and with a few exceptions in the words of the authors. It is certainly very curious, and forms another chapter of Romish absurdities. This doctrine has disturbed the peace of universities; has been the subject of fierce disputes between saints and between the two great religious orders of Rome; has formed the

\* Robertson's Charles V, vol. i, note xxxvi.

subject of kingly negotiations ; has been the basis of military orders, so that what could not be proved by Scripture and reason, bold knights were ready to maintain with the sword ; and has perplexed the councils of the so called vicegerents of Christ. And now for the *cui bono*—what good has come of all this ? Has any new principle of wisdom been evolved ? Has any new point of duty been brought to light ? Has any fresh moral influence been brought to bear to make men better ? Has any passage of Scripture been elucidated ? Alas ! there is not a solitary passage of Scripture which hints at this doctrine. And this is the doctrine which the Romish Church is sighing for—and this the extraordinary grace which Pius IX is expected to bestow upon his Christendom ! And how is it to be accomplished ? The scholastic logic of the Franciscan could not accomplish it, nor the good swords of the knights of St. Jago and of Calatrava ; but if the Sovereign Pontiff decrees its truth, then it is true ! The Church of Rome puts the body of Scripture under lock and key, and then brings forth one passage, “Thou art Peter, and upon this rock will I build my church,” and then upon an assumed and false interpretation of this passage, gives to its successors of Peter a power which Peter never claimed nor received, namely, the power of making doctrines never taught or alluded to in the Scriptures. Upon its interpretation of this one passage, it lays aside the writings of the Prophets, the discourses of Christ, the Epistles of Paul, and John, and Peter, and gives us instead, the dogmas decreed to be true by the Successors of Peter ! When Peter himself speaks to us in language like the following : “But as He which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy. And if ye call upon the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear ; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you ;”—when Peter, the inspired Apostle of Jesus Christ thus speaks to us, revealing the true grounds of salvation, announce-

ing the authority of God's Word, the vanity of men, but the immortal truthfulness of the Gospel, and calling us to love and holiness, in language plain and clear, and with the eloquence of lips upon which the sacred fire has been laid, we may not hear him; but his successor comes and takes away this teaching and locks it up as dangerous; and then gives us, whereby to feed our souls, to purify our hearts, and to find the way to heaven,—the doctrine of the immaculate conception of the Virgin!

"And now think of the audacity of the papal organ in this city who affirms his belief that "the political regeneration of our country is in the hands of the Catholics, and is to be expected from them." Is this the Religion which "is the only one which teaches principles of such sterling morality, and surrounds the Christian with such potent aids for their accomplishment, that he may resist the lure of temptation, and the snares of selfishness, so as to keep aloof from practical and theoretical infidelity,"—this the religion which is "identical" with "true religion and true virtue?"\*

"The political regeneration of our country!" Our fathers fled from the Papacy, and laid the foundations of our institutions in principles as far removed from it as heaven is from earth: and we have grown up to be what we are without it, and because we were without it. And now, when we have opened our fair land to the famished, the ignorant, and oppressed of all nations, there be those who, having come in among us and participated in our blessings, begin to talk of regenerating us! And what do they propose to make of us? Do they mean to make us over after priest-ridden Ireland—to prostrate us with Spain, Portugal, and South America—to bind us with the chains of Austrian despotism—to make us, like the Waldenses, the prey of Sardinian bigotry—to drive us, like our fathers the Huguenots, from our native land—or to elevate us to that paradise which the Papal States have presented us for centuries, which, being under the immediate control of Heaven's vicegerent, must be nearest to heaven, and most like heaven? No, No; before you talk of regenerating us, witness and aid the regenerating process of Pius IX. Alas! alas! the papal states require regenerating. The Campagna is a pestilential desert, while our rugged New England landscapes blossom as the rose. Their population is prostrated in ignorance, filth, and beggary, while ours have schools, books, newspapers, property, wealth, and freedom. They may have St. Peter's and statues, but we have manufactories and railroads. They have cathedrals, crucifixes, the Pope, cardinals, and numberless priests waiting on miserable ceremonies; we have our parish ministers, our Sabbath schools, and Bibles. And that a Pope should relax somewhat the blind tyranny of his infallible predecessors, and show some signs of justice, mercy, and rational improvement, is a thing

\* See January No. for 1848, of the Protestant, pp. 227, 228.

so wonderful, that the world is well nigh intoxicated by it: and those works which to us are ordinary and familiar, when in even imperfect attempts they begin to appear in a quarter so unexpected, gather around them a halo from the very reflections of the surrounding malaria. Let Pius go on with his improvements in jurisprudence, political economy, railroads and commerce—here is much work for him to do. And if he attempt likewise to give a spiritual boon to his subjects, we would advise him, in the light of our national experience, to give them the common school system and a free circulation of the Scriptures, instead of the *immaculate conception of the Virgin*.”

That the mother of Jesus was *born* free from sin, had taken its place among the discoveries of the Romish Church, at least as early as the ninth century. St. Bernard himself, in opposing the immaculate conception, declares that the *birth* of the Virgin in a sinless state to be one of the received doctrines of the church, “I have indeed learned from the church,” says St. Bernard, “to honor with the highest veneration the day of the assumption of the Virgin, when her exaltation to heaven spread such joy through the celestial hosts, but I have learned no less to honor her birthday as festal and holy,” *firmissime cum ecclesia sentiens in utero eam accepisse, ut sancta prodiret*: and afterwards in the same epistle, (clxxiv,) *Fuit procul dubio Mater Domini ante sancta quam nata. Nec fallitur omnino Sancta ecclesia sanctum reputans ipsum natiuitatis ejus diem*.\*

At the time, therefore, of the rise of the controversy about the immaculate conception in the twelfth century, there was no dispute at all on *this* point. St. Bernard and the Lyonnese canons, John de Montesonus and John Duns Scotus, St. Bridget and St. Catherine, afterwards, all held alike the birth of the Virgin free from any taint of original sin. The question was whether at any time *before* her birth she contracted this taint; whether at the moment of conception, or at the moment of the infusion of the soul, she was tinged with the hereditary venom, and came under condemnation, (though immediately after sanctified by the operation of the Holy Spirit,) or whether she wholly escaped the contagion, being immaculate from her very conception.

The Franciscans and the knights of St. Jago maintained the latter; and this is what the Spaniard means when in reply to the customary form of salutation, *Ave Maria purissima!* he replies, *Sin piccado concebida!* Other sons and daughters of Eve, according to the Romish theology, come under condemnation before their birth, and are liable without baptism to the pains

\* St. Bernard believed as much as this of others besides Mary. Thus in the “*officium St. Victoris*; O virum præcipuæ sanctitatis, qui ante sanctus quam natus; ante Victor opere quam nomine fuit, ita ut clausus in utero jam de hoste triumpharet.” Vol. i. p. 283, Mabil. Ed.

of hell. The Virgin Mary was never, even for a moment, in this condition. She was holy from the moment her mother (St. Ann) conceived. The Franciscans even maintained that she was begotten by the Holy Ghost.

The authority of the leading schoolmen of the thirteenth century, however, went the other way. Thus Bonaventura: *quidam dicere volunt, &c.* Some maintain that in the soul of the blessed Virgin, the grace of sanctification preceded the stain of original sin; others hold that it followed; which is the safer and more reasonable opinion. The Church holds, as unquestionable, that she was sanctified in the womb; at what precise time we are ignorant. Still it is believed, with probability, that the infusion of grace followed very soon the infusion of the soul.

The Dominicans maintained the same opinion, with furious fanaticism, resorting not merely to the revelation of St. Catherine of Sienna,\* but at the commencement of the sixteenth century, to a scandalous trick, which recoiled on their own heads. A Dominican friar of Berne, Wigand Wirth, having been foiled in a controversy on the subject, and compelled to eat his words, formed a plan with the superiors of a Bernese convent, to obtain a celestial ratification of their dogma. It was a *dignus vindice nodus*. Angels and ministers of grace defend us! thought Wigand, or the holy brotherhood of St. Dominic is gone. The victim upon whom the trick was played off was a poor ignorant brother of the convent, a tailor. Airs from heaven and blasts from hell blew upon him nightly. Ghosts scathed with purgatorial fire paid him visits, bewailing that they should ever have believed in the immaculate conception; and St. Barbara, St. Catherine of Sienna, and the Virgin herself, came down from Paradise to contradict the Franciscan heresy. Finally they proceeded, as a special favor, to inflict upon him the *stigmata*, or five wounds of Christ. He should have the genuine ones. The pretended stigmata of St. Francis were mere sham; and the subprior, a very stout virgin, commenced the operation by thrusting a nail through the palm of his hand. Chloroform would have been invaluable just then. The pain quickened the perceptions of the poor tailor, and he began to recognize the voices of his heavenly visitants. He thought with Sir Hugh Evans, there must be something wrong when "a woman had a great pear under her muffler." The force of humbug could no further go. The monks tried to persuade him into secrecy, and afterwards to poison him with the sacrament; but he escaped, and the conspiracy was blown. The prior and three other principal masqueraders were burnt alive.†

\* St. Catherine communicated the astounding information that the Virgin was even born under the power of original sin; but was sanctified just three hours after.

† Gieseler's Eccles. Hist. iii. § 144. The story is told at length in a popular work, The History of Popery.

Of two forms of error in the Romish Church, the presumption always is that the most absurd and unscriptural will be the favorite. The immaculate conception, therefore, though never yet pronounced by competent authority a part of Catholic doctrine, has the current of opinion clearly in its favor. The Council of Basil, at their twentieth session, 19th June, 1435, appointed a committee to hunt up all books, decrees, acts, deliberations, conclusions, &c. that might help the fathers to a decision on the question, *de conceptione Beatissimæ Virginis, utrum ejus anima in instante sue infusionis in corpore præservata fuerit a peccato originali, an non*. Four years afterwards they decided in the affirmative: that through special Divine grace preventing, she was never actually subject to original sin, but was always holy and immaculate, free from stain, both original and actual.\*

In 1476 the Franciscan Pope, Sixtus IV, a man capable of any atrocity, promised forgiveness of sins to all who should observe the festival of the conception of the *immaculate Virgin*, carefully placing the objection so as not to decide whether the *conception* was immaculate or not, and forbidding the agitation of the question on either side. The Council of Trent did not venture any decision. Franciscans and Dominicans were there, and the mention of the subject was an apple of discord. They contented themselves therefore with subjoining to the decree on original sin, the following caveat. The Holy Synod declares that in the statements of this decree respecting original sin, it is not designed to comprehend the blessed and immaculate Virgin, the mother of God; but that the Constitutions of Pope Sixtus IV, of happy memory, are to be observed under the penalties therein contained against innovators.† This is the last pronouncement on the subject, and *adhuc sub judice lis est*.

The statements of this article present the Romish Church of this country in a still more painfully ludicrous and humiliating aspect than before. She believes already, by full consent of popes, doctors, and councils, that the Virgin Mary was *born* holy and remained immaculate all her days. But this is not a big enough lump of absurdity for the large capacity of the faithful. Here they are, bishops, priests, and "sisters," the Provincial Council of Baltimore at their head, looking towards Rome with gaping mouths, for permission to proclaim as Catholic doctrine that the Virgin was holy *in embryo*. This is the momentous question that agitates the breast of "our vene-

\* Continuation of Baronius, under 1439—Sess. xxxvi. The annalist thinks it one of the few good things they did.

† Mentioning this champion of the Virgin, "of happy memory," suggests by way of contrast, one of his by no means immaculate conceptions, as stated by Jortin, iii. 334—"Sixtus IV. erected a famous house at Rome, and the Roman prostitutes paid his holiness a weekly tax, which amounted sometimes to twenty thousand ducats a year."

nable brother, Samuel, Archbishop of Baltimore, and his suffragans." This employs the thoughts of the "arch confraternity of the immaculate heart of Mary!"\* Let the celibacy of the clergy, with all its consequences to virtue, stand; let the church still lie under that discipline which has obliged her to take up for so many centuries with a mutilated sacrament; but oh! let us believe, on the word of Pius IX, that Mary was a sanctified foetus, and it sufficeth us!

What next? Perhaps when this is granted, the *house* of Mary, which has performed such exploits in aerostation already, may consent to a third flight, and plump itself down on some corner lot in Baltimore or Cincinnati; or St. Januarius take his head under his arm and his bottle in his pocket, and liquefy hereafter at St. Louis.

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### OUTRAGE IN ELLSWORTH, IN MAINE.

In our last number we gave some account of the outrageous treatment which a Romish priest of the name of Bapst received at the hands of a portion of the citizens of Ellsworth, Maine. In our remarks we characterized the conduct of the men who committed this act of violence with the severity which it merited. We abhor all such acts of lawlessness, however great the provocation. The supremacy of the laws must be maintained, or our admirable civil and religious institutions will one day perish.

Nevertheless it is due to truth that the "*other part*" should be heard in this case. For this purpose we copy the following article from the *Bangor Jeffersonian* (of November 7th,) from which our readers will see how infamous was the conduct of Bapst and his friends that led to these outrages. It is precisely such men and their followers who provoke harsh and lawless treatment at the hands of our citizens, and have called into existence the political party called "Know-Nothings."

"The first movement of Bapst in Ellsworth worthy of notice, was his presentation to the school committee of his insulting petition, wherein he set forth that our Bible was the "counterfeit word of God;" that it was "corrupt and spurious;" that it was the "most pernicious of all poisons for the faith and morals of the faithful;" "and finally, a book which, by the concessions of Protestant divines, contains hundreds and thousands of religious errors, called by St. Paul damnable heresies."

\* See the Roman Catholic Almanac for 1848.

"The prayer of this infamous petition, that either our Bible be banished from school or theirs admitted, was, and we think very properly, refused. This was followed by a refusal of Papal children to read in the Testament; their continued interruption and disturbance while Protestant children were reading, for which disturbances, and not "for not reading our Bible," a dozen or more of the children of Papists were turned from school.

\*About this time a school house upon the western side of the river was broken into in the night time, and fourteen or fifteen Bibles were torn up and destroyed by the Papists. Then followed a series of petty annoyances from the Papists, such as sneering at the Protestants, calling them all the mean names peculiar to their "rich brogues;" stoning one of the school committee while walking the streets with his wife, threats of violence, &c. To all this the people of Ellsworth submitted without making the least demonstration of violence.

"But subsequently, after the school committee had been prosecuted at the instance of Bapst; grossly libelled by an article from the pen of Thomas White, (a Jesuit and abettor in the unhallowed warfare against the Bible and free schools,) which appeared in the *Boston Pilot*; after threats of violence against the editor of the *Herald*, and an actual assault made upon him by a bullying Irishman; after a citizen had been stoned home by the Paddies under the impression it was Mr. Chaney; and after another had been assaulted in the night time and knocked down by three Papists because he was not an Irishman—after tamely submitting to all these outrages, during a series of more than six months, the people rose up, and by force of the 'Cast Iron Band,' without offering the least personal violence, drove Bapst and White from the town.

"This occurred about the first of June last, and from that time until the 14th of October, 'order reigned in Warsaw;' or, in other words, there was no disturbance between the Papists and Protestants.

"Again were felt the pleasures of peace, and the people of Ellsworth anxiously hoped that Bapst would not return like an evil genius to rouse the Papists to violence and outrage. But they were disappointed. Choosing a time of all others the most favorable—a time when the whole business community was in gloom on account of the embarrassments of the Ellsworth Bank, Bapst made his appearance and entered upon his mission—a mission which he appears to have been upon his whole life time, namely, stirring up strife and discord.

"Again were the people of Ellsworth assailed with gibes and insults by the slaves of Popery, set on by Bapst; and worst of all, they were told that the embarrassments of the bank and of Mr. Tisdale—one of the school committee—had all happened because the priest had cursed them. This was 'the straw which broke the camel's back.' Smarting under the

recollection of past wrongs and outrages, a few of the excitable young men, in a manner the most reckless and daring, seized upon Bapst, and tarred him, feathered him, and rode him upon a rail.

"This was not done on account of the religion which Bapst professed, for the people of Ellsworth are not so rigid or bigoted as to care what religion a man professes to believe. They would not interfere were the Papists to set up a golden calf and worship it, so long as they left untouched the free institutions of our country. Moreover, the Protestants of Ellsworth contributed liberally towards building their chapel, and ever treated them as brothers until the crusade was commenced against the free schools and the Holy Bible.

ONE WHO KNOWS."

### ROMAN CATHOLICISM AS IT IS IN ITALY.

In the year 1851, Dr. Carové of Heidelberg, Germany, prepared a learned and valuable work, in which some points of the Romish system of doctrines are set forth on the authority of the Roman Catholic Church itself, and demonstrated by authentic documents.\* This task he executed with great calmness and fairness, allowing the documents to speak for themselves, without the intermingling of comments of his own.

This work, written in German and translated into English, has been sent in manuscript to this country. We have resolved to give it in the pages of our Magazine, dividing it up into sections, so as to make each portion as entire in its subject as possible. It is not our intention to give more than from four to eight pages in any one number; so as not to interfere too much with the claims of other

\* The complete title of Dr. Carové's work is as follows: "ROMAN CATHOLICISM AS IT IS IN ROME AND IN SOME OF THE PRINCIPAL CITIES OF ITALY, by F. W. CAROVÉ, Doctor of Philosophy and Licenciate of Laws."

Dr. C. placed on the title page of his work the following words taken from the "Circular" of Pius IX. To the bishops of Italy, under date of December 8th, 1849: "*In fact it is impossible to attack the CATHOLIC FAITH without at the same time repudiating the authority of the Roman Church, in which are vested the powers of that IRREFORMABLE MAGISTERIUM instituted by our Divine Redeemer.*" His Holiness is right; the two things are inseparable: the "Catholic" [Roman] "Faith" and the "Roman Church."

On the second page Dr. C. desired to place, as a motto, the remarkable words of Nicholas Khrypffa, Cardinal of Cusa, in his work "*Contra perigrinantes*," written A. D. 1451: "*To ourselves we are more than the Pope, more than a priest can give us. Not at Rome or elsewhere, but in our own hearts, must we seek the good. In the inward-man doth it arise; it is in the heart that it is to be found.*" This is true, every word of it.

matters on its pages. Our readers, we are confident, will not be dissatisfied with our purpose. They will find Dr. Carové's work one of great value. Indeed it is wholly *unique* in its character. The plan is most happily devised, and admirably executed. Rome is here made to speak for herself, and set forth her unscriptural and dangerous dogmas, of faith and practice, through her own acknowledged documents. This is the only true method of dealing with that great deceiver.

As this work is presented for the first time to the public through our pages, we have concluded to add a few notes and comments, in order to enforce the claims of *Truth*,—the promotion of which should be the object of every thing that is written.

The Roman Catholic will find in this work of Dr. Carové many explicit statements made by the highest authority which he is accustomed to acknowledge, as to certain doctrines of his Church, particularly those which concern the *Power of the Church* and the *Worship of the Virgin Mary*; and the Protestant will be glad to read the authentic document that explains many things which he may wish to understand correctly. The notes from our pen will be in brackets, and designated by the words: "*American Editor*."

We have taken the liberty to omit a few things which seem to possess the least interest for the American reader.

In the present number we only give the Author's Introduction or Preface; in our next we shall enter upon the work itself.

We will only add that the excellent Dr. Carové, if we have been correctly informed, has died within the last year or two.

### THE INTRODUCTION.

Those who, on the north of the Alps, have pretended to be the champions of the Roman Catholic Church, have, in their continual combat against ever-progressing enlightenment, been obliged (and this, in order to be able to appear upon the arena at all,) to give up, conveniently to interpret, or to *suppress* on such an extensive scale, that the ideas respecting the peculiar tenets of this church are, to the last degree, become obscure, confused, falsified, and in some cases absolutely inverted.

If, at first, the object was to defend merely the outer wall, and, at a later period, the buttresses and bastions of the threatened stronghold,—in *recent times*, more effective measures have become necessary;—the lever has been applied to the deepest foundation-stones—the *right* to a prolongation of existence is called in question.

The *State* has forbidden all intervention in temporal concerns, on the part of the church;—*historical criticism* has impugned the authenticity of her documents;—*natural science*, leagued with the *Philosophy of History and Jurisprudence*, has combated her system of the universe. The disclosure of innumerable errors, falsifications and delusions which had passed current from century to century, precluded a farther belief in personal infallibility.

The mind, rushing onwards from victory to victory, from conquest to conquest, could no longer bear the degradation of slavery, or tolerate the thralldom of pupillage. The blessing of *publicity*, ever better understood and more generally diffused, the *interchange* of Thought and the advantage of concerted action, scared away every *mysteriosity*, rejected every spiritual trammel, and broke down all the arbitrary barriers which were intended to impede the circulation of Thought and Feeling in the great Organism of Humanity.

Scarcely less violent is the revulsion that has taken place in the other spheres of life. Freedom of movement and development for the individual freedom of intercourse for all; but also *self-subordination* to the *real commonweal*,—*responsibility of every one* towards the community in which he performs his part, and comprehension of the present, as of a moment of eternity, and of this world as an element of infinity;—such were and are the germs of *modern* existence (in contradistinction to the ancient) which, in their inevitable development, it has been the endeavor of the champions alluded to above to *assimilate* with themselves, and which have urged them more and more to an abnegation or falsification of their system, as well as to attempts at modifying its asperities.

Opposed to these champions stood, not only the *speculative mind* which asserts its right to be convinced of the Truth it is required to acknowledge, but also the *moral self*, which recognises the culpability of conscious and *personal* offence only, and believes in the purifying effect only of conscious and *personal* amendment. Opposed to them were not alone the majestic powers of the ever-scrutinizing mind and of the indomitable will, but also the deepest, the holiest, the vivifying impulse of both: the *human heart* thirsting with infinite love;—which tolerates no eternal enmity,—abhors implacability and exclusiveness, and finds peace only in that boundless charity, which alone is able to solve the otherwise incomprehensible enigma of existence.

As soon, however, as man had awakened to a higher sense of *himself*, as soon as he had become aware of the powers and rights of mind, of the freedom and dignity of will, of the essence and amplitude of love, was it not a matter of necessity that those champions should, by every possible means, vindicate, in behalf of the so defective system of their church, those *very virtues* in which it was found wanting,—should be induced to conceal

or deny all those infirmities and asperities which had been called into existence by the progress of intelligence?

The consequences were to be foreseen. In Germany, in France, in England, and in the United States of America also, a diversity of opinion prevails among the Roman Catholics respecting the tenets of their church,—of that church, whose boast it has ever been, that its creed is *always* and *everywhere* the same.

By the present Head of the Roman Catholic Church it has been announced, (in his Encyclical Letter of Nov. 9th, 1846,)—"Where Peter is—there is the church, and Peter speaks through the Roman pastor," and "the whole fabric of the Roman Catholic religion rests on the chair of St. Peter, as on the most solid foundation."

Rome, then, or rather the *Romish Shepherd*, and after him his immediate subordinates, who, in their doctrines are exposed to no disturbing influences from without, may be fairly cited as impartial and trustworthy exponents of genuine *Roman-catholicism*.

As our contribution, it is hoped not an unimportant one, to a more perfect knowledge of the same, we offer to the friends of plain unvarnished truth the following faithful translations.

*Part the first* contains a general view of the characteristic features of a Catechism, compiled at the close of the sixteenth century in obedience to the commands of *Clement VIII*, by the celebrated Jesuit and controversialist Cardinal Bellarmin,\* revised by the "Congregation of Reform," by the said Pope approved and made over, with the right of exclusive publication in the States of the Church, to the Brotherhood "*Doctrinæ Christianæ de Urbe*," a privilege renewed by *Benedict XIII*, in 1728. A copy of 1836, now lying before us, bears the stamp of the same ancient fraternity. The Romish catechism from which these characteristic extracts are taken, is entitled "*Dichiarazione più copiosa della dottrina christiana*" (more ample declaration of the Christian Doctrine) and as it was compiled expressly with a view to the instruction of non-adults (p. 189) it is still employed by the Roman "*Mother and Master-Church*," in popular tuition, as a vehicle for inculcating the "Christian Doctrine."

For the purpose of facilitating a general survey, the extracted passages have been arranged under appropriate heads, and, as echoes or counter-proofs of some principal points, notes are appended, taken from the Catechisms of other metropolitan cities of *Italy*, and from one that has been in use in *Belgium* for the last fifty years, and repeatedly "approved." The titles of those first mentioned are:

\* Bellarmin died, aged 79, on the 17th September, 1621. On his death-bed he bequeathed one half of his soul to the Virgin Mary, the other half to the Lord Jesus. (v. *Joechers Lex.* 1733, I. 382.)

For *Naples*. 1) Catechismo della dottrina christiana e de' doveri sociali; ad uso de' Licei. Napoli. 1816. A spese della pubblica istruzione.

Breve Compendio della Dottrina christiana ristampata per ordine Card. *Spinelli*, Arcivesc. di Napoli. Napoli. 1846.

For *Florence*. 2) Dottrina crist. ad uso delle scuole pie. 8va Edizione. Firenze. 1842.

For *Venice*. 3) Dottr. crist. da insegnarsi nella città e diocesi di Venezia del Cardin. patriarca *L. Priuli*; ristamp. nuov. di commiss. di sua E. v. *J. Monico*, Card. e patr. Venezia. 1840.

For *Genoa*. 4) Dottr. crist. data alle stampe da M. Arcivesc. *G. M. Saporiti* ad uso della città e dioc. di Genova. Genova. (s. a.)

For *Turin*. 5) Compendio della dottr. crist. rived. ampl. e ristampata d'ordine del M. *M. Casati*, Vescovo di Mondovi, ad uso della sua diocese. Torino.

The *Belgian Catechism* referred to above, appeared at Liege, in 1843, in a third edition, bearing title "*Explications des premières vérités de la religion, à l'usage des écoles chrétiennes, ou Catéchisme de Namur*," and is, on the first leaf, provided with the well-known cipher of the Jesuits, IHS.\*

In *Part the second*, we give the translation of three documents which fell into our hands while traveling through Italy in 1846, which, while they show the genuine Roman Catholic doctrine in its application to real life, sufficiently indicate the *spirit* that still governs the Roman "*Mother and Master Church*" (*Mater et Magistra*) when its highest dignitaries are heard in such a style,—and to what a *degree of culture* so richly endowed a nation is endeavored to be confined, when the highest ecclesiastical authority does not scruple to issue such instructions!

The *first* document given is a publication of 30th September, 1846, superscribed "*Invito sacro*," which we saw affixed to the principal door of the church of Maria sopra Minerva at Rome, and which was purchased by us at the Archives of the Apostolic Camera.

The *second* a "*Notificazione*" of the Archbishop of *Ferrara* of 30th October, 1846, was posted up in the market-place on the day of our arrival, and was to be had gratis at the Archiepiscopal Chancellery.

The *third* document, with the title "*Tesoro di Indulgenze*" (Treasure of

\* The publisher advertises on the cover the following works especially patronized by the Jesuits. "*Manuel à l'usage des membres de l'archiconfrérie du très-saint et immaculé Cœur de Marie*."—"Le mois d'Août, consacré au saint Cœur de Marie."—"Visites au St.-Sacrament et à la Ste.-Vierge."—"Manuel du Rosaire vivant."—"Pèlerinage à Notre-Dame de Cherremont."—"Le mois de Juillet consacré à St.-Ignace de Loyola."—It is characteristic that the *Eucharist* and the *Holy Virgin* should be put on an equal footing for visits,—the same equality is to be observed between the *Holy Virgin* and *St. Ignatius* in the dedication of particular months to them.

holy Indulgences) exhibited in the same month of the same year on the walls of the Dominican church, at Naples, is now before us in a copy purchased of the archiepiscopal bookseller in that city. This document, also, is translated as literally as possible, but we have thought it necessary to abridge its length in order not to put the patience of the reader to too severe a trial.

In conclusion we offer, as a *third* part, extracts from two of the most significant *Circulars* of the present Pope, the first of which, dated 9th November, 1846, is addressed from *Rome* to the high dignitaries of the Roman Catholic Church,—as a communication from the Chair of St. Peter,—it claims the utmost degree of importance, and on the part of the Faithful, the most implicit veneration.

The other (8th December, 1849,) sent from *Naples* to all archbishops and bishops of Italy, shows the prince of the Romish Church, in a more limited circle, as the Pastor of that unhappy and distinguished nation, which this Encyclic asserts to have been raised by the *Christian* religion above all the nations of the earth. It is perhaps scarcely necessary to mention that these extracts, like those in Part I, make no pretensions to subjective completeness, as in both it was intended to notice that only which might serve specially to characterize Roman Catholicism.

As a not unimportant means to this end, we have also appended to the third part, in chronological order, the most remarkable declarations of the present Pope, by which the great significance attached to the *adoration of the Virgin* is particularly evidenced.

Both from our own experience and from additional ecclesiastical publications, these outlines might have been amply filled up, but we have preferred to let the system of the Papal Church speak for itself, and have employed such materials only, the authenticity of which could not be subjected to doubt, and we have abstained from proffering any observations on the dogmas, precepts and assertions contained therein.

Among the dogmas set forth in the documents quoted, will be found the following :

1. *Salvation* is to be obtained *only* in one *sole* Church, through the means determined and administered by the same.

2. This *sole* instrument of salvation, is the *Roman Catholic Church*, founded by Christ on *Peter*, and his lawful *successors at Rome*.

3. Into this Church we can enter only by Baptism, and, to remain in it, we must believe whatever the Church by virtue of the ministry delegated by Christ enjoins, and “live in obedience to the Pope” as the successor and representative of Christ, and “as the Head of the whole Church,—who is the father and teacher of all Christians, and who settles all disputes in matters of faith by the decisions of an infallible judgment.”

The following are the divisions and contents of the work :

PART I. *Doctrine of Roman Catholic Catechism.*

PART II. *Roman-Italian Practice.*

1. Papal *Invito Sacro* to the Faithful in Rome.
2. Archiepiscopal *Notificazione* at Ferrara.
3. Tesoro di S. *Indulgenze* proclaimed by the Archbishop of Naples.

PART III. *Papal Declarations.*

1. Extract from the Encyclical of Pius IX, dated 9th November, 1846.
2. Extract from the Encyclical of the same, dated 8th December, 1849.
3. Rescripts and Intimations of the same, in regard to the "Adoration due to Mary, the Mother of God."

## HOME FIELD.

The reports from our Irish, German, French, Canadian, and other Missionaries in the different sections of the country have been filled, during the last month, with details of their labors. But whilst their reports have been interesting and encouraging to us, they contain but few facts which can be published without encountering the risk of doing no little injury. The nature of our work,—as our friends and supporters will readily perceive, demands prudence in regard to publicity. Rome is vigilant, and ever ready to do all she can to frustrate every good effort which we may make, and to crush out every longing desire for the Truth which may be awakened by the labors of our Missionaries. We could publish many interesting things,—such as welcome visits, earnest conversations, serious inquiries, attentive audiences in private houses as well as in more public places, and other conclusive indications that the labors of our Missionaries are not in vain in the Lord.

### PUBLIC LECTURES TO ROMAN CATHOLICS.

One of the most important modes of doing good to Romanists in every land, where it is practicable, is to employ *Lecturers*; men who are well acquainted with the Roman Catholic Church, its doc-

trines and practices, and capable of exposing its errors and presenting the Truth in a clear, kind, able, and attractive and convincing manner, to large assemblies of Romanists and others. This instrumentality was found exceedingly effective in the times of the Great Reformation, in all countries where that glorious movement was felt. It is found to be highly useful at this moment in France, Belgium, Piedmont, Scotland, and Ireland. Such public lectures, delivered in a proper spirit, are well calculated to make intelligent Romanists think seriously about the errors of their Church,—errors, it may be, of which they were ignorant until they were thus presented to their minds, and demonstrated to be contrary to the Word of God, and destructive to the souls of men. The Rev. N. Roussel in France has, within the last ten or fifteen years, awakened an interest in many places by his able and very kind lectures, addressed to Romanists, which have led to the opening of many Protestant Chapels. He once told us that he would not hesitate to engage, (with God's blessing,) to gather a small congregation, varying from 30 to 200 persons, every month, in the large towns and villages, if he had the means to build cheap chapels to hold them, and suitable missionaries to preach in them. The Rev. Alexander King, our eloquent missionary in Ireland, devotes himself to this species of labor, and imparts knowledge which leads to inquiry, conviction, and renunciation, sooner or later, on the part of many who hear him.

The importance of employing capable men in this species of labor, in our own country, has long been felt by the Board; nor have their efforts to find such men been either few or vain. We are happy to say that they have two men who give up their time to this work. One of them, the Rev. Patrick J. Leo, after having completed a course of theological training which has well qualified him for the mission, has been laboring for the last six months in several of the principal cities in New England, and with much encouragement. His lectures—six or eight in number—have been heard with deep interest by crowds of people in Lowell, Ware, Nashua, Newburyport, Portland, &c., both Romanists and Protestants. Generally, if not always, his lectures are given in town halls, or other public places, and not in churches; and in several places the Mayors attended and even took their seats on the platform. In no case, so far as we have learned, has the public order been disturbed, either in the meetings or elsewhere; and this not only because the police have done their duty, but because the lectures are as kind and reasonable

as they have been able and convincing;—and delivered in a truly conciliatory manner.

We are tempted to make a few extracts from one of his reports:

“I know that you will be interested to hear from myself an account of my success in ——. It is nearly a month since I came here to labor, and in the course of a week or ten days I shall have fully accomplished the object of my mission to this city.

“The population of this place is large, numbering thirty or forty thousand, of whom three thousand are Roman Catholics. The ignorance, as well as the habits of these people have unfortunately prejudiced the citizens against them.

“Soon after my arrival I began to deliver my lectures to Romanists on the leading errors of their Church, and the course is now nearly completed. His Honor, the Mayor, manifested a most commendable readiness in rendering to me the assistance I required; and the exertions of the Rev. \* \* \* \* \* in behalf of our cause are equally untiring and praise-worthy. The City Hall was obtained on the most reasonable terms, and has been crowded at every one of my lectures. One half, and sometimes three-fourths of the entire audience present were Roman Catholics. This is to me very gratifying, and was the occasion of a most pleasing disappointment to the good people of this city who had supposed that the Romanists were entirely inaccessible. I have visited and conversed with large numbers of the Roman Catholics themselves. Several of them have called to see me and converse on the subject of religion, and I can report many among them to be dissatisfied with their former creed, and favorably disposed towards the Protestant Faith. Among the churches here I am welcomed for the cause, and on last Sabbath in two of them raised about \$90.”

We must reserve, for want of room, many details respecting the work in the HOME FIELD, for our next number.

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## FEUILLE RELIGIEUSE

*des Etats-Unis d'Amérique du Nord.*

This is the title of a French religious paper which is about to be commenced in the City of New-York. We wish it great success, and hope that many of our subscribers will take it for their children who are learning French. We give the following statement with pleasure.

"The Pastor of the French Evangelical Church of New-York will publish, with God's assistance, from January, 1855, a weekly religious paper in French. This paper will have a decidedly instructive and edifying tendency. It will include a juvenile department. Each number will contain 16 pages in octavo, or 832 pages yearly for \$2, including postage throughout the United States.

"This enterprise has received the approbation of some distinguished men, as the following testimony will prove.

"The undersigned have carefully considered Pastor Bornand's project of publishing an evangelical paper in the French language. They deem it an excellent one, and well calculated to do good, not only to the French and Swiss in our large cities, but also to those who are dispersed throughout the country, and are to be found in small villages and rural districts. To many, such a religious journal in their own language, like that which it is proposed to publish, would, it is believed, convey much knowledge of the great truths and duties of the Gospel, as well as of the important events transpiring in the religious world. Such a paper may also be useful to the numerous youth of our country who are learning French, and who have, for the most part, access to nothing in the shape of interesting religious narrations, anecdotes, &c. such as a juvenile department in the proposed paper may be made to contain. The undersigned, therefore, do most cheerfully recommend this undertaking, and would bespeak for it the patronage of good and liberal men, in order that it may be commenced under good omen.'

THOMAS E. BOND, Edit of the Ch. Adv. & Journ. W. ADAMS.

GEORGE POTTS. W. R. WILLIAMS.

R. BAIRD. STEPHEN H. TYNG.

"To attain our end, we depend upon the assistance of those who love the Lord Jesus, and we take the liberty of suggesting to them a threefold manner of aiding us.

1st. We beg the Pastors, Evangelists, and Colporteurs of every denomination throughout the United States to let us know the address of those families who speak our language, that they may be acquainted with.

"2d. We invite rich Christians to furnish us the means of distributing our paper gratis to the poor of our language, or to those who are not disposed to subscribe to it. It will be a good way of evangelizing them.

3d. We beg of the schools, and those families where our language is spoken, to subscribe to our paper for the sake of their children and their French servants.

"Address: The Rev. J. Bornand, care of Justin Paillard, 80 Nassau-street, New-York. The subscriptions are payable in advance, and begin from the 1st of January."

## FOREIGN FIELD.

### CANADA.

1. **THE GRANDE LIGNE MISSION.** This mission, carried on by the Baptist brethren, meets with much encouragement. It has a corps of six ordained ministers, two licentiates, ten teachers, and three colporteurs; in all twenty-one laborers in this portion of the Lord's vineyard. More than half of the preachers, and a greater proportion of the teachers and colporteurs, are fruits of the mission. There are four organized churches, 200 members or communicants, and more than a thousand other persons who, though not members of Protestant Churches, have been brought under the influence of the Gospel. Last year forty persons were, in the judgment of charity, brought to the knowledge of the Saviour, and united with the churches. In the six primary schools there were 150 children; whilst there were 46 scholars in the Normal school at Grande Ligne, and 20 pupils in the girls school at St. Pie. Some 200 French Canadian families take the *Semeur Canadien*, an Evangelical paper. Surely these are results which call for devout thanksgiving.

2. **THE FRENCH CANADIAN MISSIONARY SOCIETY.** The receipts of this Society last year were £2,880 7s. 6d. and its expenditures were £2,881 16s. 8d. The number of its laborers was 22; of whom 4 were Bible readers, 4 colporteurs, 3 ordained ministers, and 11 teachers. The number of youth at the male and female Institutes at *Pointe aux Trembles*, 9 miles below Montreal, was about 100. The Society is greatly encouraged in its work.

### HAYTI.

Our missionary in Hayti writes in good hope that his labors are not in vain. It would seem that the government of his Impèrial Majesty, Faustin I, is satisfied that he is far from being a dangerous man, and is disposed to protect him in his work. On the whole, this same Emperor Faustin, (or Souluque, as he is more commonly called,) however ignorant he may be, has a far better sense of the value of religious liberty, and a far greater disposition to respect the enjoyment of that right by his subjects, than almost any other Roman Catholic ruler in the world, be he white or black, of whom we have any knowledge. It would be difficult to name another papal country in which there is a more "open door" for the spread of the Gos-

pel. But when will our churches begin to take the interest which they ought, in the degraded and ignorant people of St. Domingo?

#### SOUTH AMERICA.

The Rev. Mr. Williams finds much to encourage him in his school for boys and young men at Valparaiso. May it please the Saviour to bless abundantly his efforts to impart the knowledge of the Gospel, through the reading of the Scriptures in Spanish and English. He gives us, in his last letter, an interesting account of a public examination of his school, at which many of the parents of the pupils, as well as the family of the American Consul, were present.

#### IRELAND.

The Rev. Alexander King is busily at work, delivering courses of lectures to Romanists in various parts of Ireland. He has now two or three Irish missionaries under his direction.

#### FRANCE.

We have received recently several most interesting letters from the *Evangelical Society of France* and the *Central Evangelical Society* of the same country—the former, the organ of the “Free Church,” and the latter, the organ of the Evangelical Christians of the established Church. We shall give some of these letters in our next. The work goes on well. The brethren are encouraged. They have good hopes, too, that the government will be more *just*,—not to say *favorable*,—hereafter to the “free churches.” The Emperor, it is now known, is entirely disposed to liberal and correct views on this subject. But our hope must be in God.

#### ITALY.

The truth is certainly spreading in Piedmont; but as usual, satan endeavors to hinder its progress by his stratagems, which are neither few nor powerless. But Christ is stronger than he.

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### RESOLUTIONS OF THE PRESBYTERIAN SYNOD (N. S.) OF ILLINOIS.

The following minute was unanimously adopted in the Synod of Illinois, at Jacksonville, October 6th, 1854.

“This Synod having heard, with great pleasure, the statements of Rev. Dr. Fairchild respecting the American and Foreign Christian Union.

"This Synod feel deeply interested in the plans and labors of this Society, and most cordially sympathize with our brethren in their efforts to have a pure Gospel preached in the lands covered by the shadow of the Papacy, and amongst the strangers who have made this the land of their adoption.

"This Synod hail this Society as one of the most important agencies of the Church to secure the conversion of the world, and to meet one of the great wants and dangers of our age. And this Synod having witnessed for years the operations of this Society, take occasion to express their confidence in the wisdom and prudence of the Board of officers who control its affairs."

HENRY C. ABERNETHY, Stated Clerk of Synod of Illinois.

### RESOLUTIONS OF THE WASHTENAW PRESBYTERY.

Ann Arbor, September 29, 1854.

DEAR BROTHER,—The following is the action of Presbytery with reference to your Society.

Resolved, that the efforts of the American and Foreign Christian Union in behalf of the Papal world, are worthy of the co-operation and confidence of our Churches, and in view of the present remarkable state of things in the old world, and especially the spirit manifested by Romanists in our own land, we are earnestly called upon to aid in giving them a pure Christianity.

Yours, &c.

WILLIAM S. CURTIS.

### MISSIONARY INTELLIGENCER, AND MISSIONS-BLATT.

The publication of these papers, hitherto issued monthly by the Board of Directors, was discontinued last month. It is not however the wish of the Board to do less for the objects which those sheets were designed to promote, than formerly, but rather to change the manner of doing it. The appearance in our country at this time, of several German papers of evangelical character, removes to a good degree the necessity which led to the publication of the German sheet in the beginning, and the ground can now without serious evil be left to them, while the efforts of the Board for the benefit of German Romanists are turned in another direction, perhaps to greater advantage.

The subject of Romanism now has become so much a matter of general thought, and the desire to know more about it so universal

among Protestants, that the "Intelligencer" can not meet the wants of the times. The "Monthly Magazine," it is believed, would in most cases be preferred to the smaller sheet, and the former is therefore discontinued, that the latter may take its place. The terms of the Magazine are low, being but one dollar a year, payable in advance, which brings it within the reach of every family in the land. We respectfully ask our readers therefore, to interest themselves in its circulation, that the great and good cause which it advocates may be effectually promoted.

Persons who have paid in advance for either of the above named sheets will be supplied with the Magazine upon receipt of an order for it, with the difference in the price enclosed; and to all who have so paid, and do not wish to take the Magazine, their money will be refunded, upon receiving notice of their wish to that effect at the office of the Society, 165 Chambers-street, New-York.

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## MOVEMENTS OF ROME.

At the date of the latest intelligence from Rome the city was fast becoming filled with strangers who were coming to witness the ceremonies and services, whatever they be, on the occasion of the authoritative and dogmatic determination of the long agitated question of the immaculate conception of the blessed Mother of our Lord. Our readers will find an interesting history of that doctrine, or opinion rather, which is now to take the form of a doctrine, in another part of the present number of our Magazine. A correspondent of one of the secular papers, under date of November 10th, writes as follows:

"The Pope may just now be considered a very happy man. He is upon the point of realizing his two favorite hobbies, and the close of this eventful year will witness the dogmatical announcement respecting the immaculate conception of the Virgin, and the final extirpation of paper money in the Pontifical State.

"His Holiness is very well pleased with the numerical force of prelates drawn together by his encyclical invitation, and expects to have everything ready for the grand ceremony, at which they are to assist, by the 8th of the ensuing month—a festival especially dedicated by Roman Catholics to the Immaculate Conception.

"Among the recent arrivals are the Cardinal Primate of Hungary—being the first ecclesiastic of that rank that has visited Rome for two hundred years, when a primate was sent here as ambassador, and came with a retinue of 400 Hungarian nobles *en suite*. The followers of the present Cardinal have dwindled down to two or three ecclesiastics and hussars. We have also the Cardinals Archbishops of Westminster, Inola, Prague, and Malines; the Archbishops of Milan, Genoa, Santiago, Gnesen and Posen, Vienna, Munich, Armagh, Tuam and Dublin—as well as the Bishops of Lodi, Annecy, Maurienne, Lausanne, Salamanca, Breslau, Sion, Namur, Würzburg, Bresse, Tournay, Marseilles, Winzbourg, Verona, Pittsburgh, Baltimore, Cloyne, Northampton, Nottingham, and the coadjutor of Liverpool.

"Two or three centuries ago the acrimonious disputes of rival churchmen on the abstruse point now to be set forever at rest, created such a disturbance in Christendom as to call for the authoritative imposition of silence by the occupants of the chair of St. Peter, who were themselves, however, occasionally, so far biased by party feeling as barely to avoid contradicting each other; one forbidding all good Christians, under pain of excommunication, to maintain the Immaculate Conception, and his successor forbidding them, under a like penalty, to maintain the contrary. But the time for opposition has gone by, and the Anti-Immaculate partisans, the followers of the great St. Bernard, have softened down either into conviction or indifference. Unanimous approbation of the Pope's view of the case pervades the Council of Prelates, and Cardinal Wiseman glories in the fact that his first letter, written and signed as Archbishop of Westminster, was a petition to His Holiness for the speedy *ex cathedra* establishment of this doctrinal point. The foreign cardinals in Rome, who have not yet received their scarlet hats, are to do so before attending the great ceremony. St. Peter's has been substituted for Santa Maggiore, as being a more spacious and more splendid church for the *funzione*, which will consist of a Papal High Mass, a procession of all the collected ecclesiastical dignitaries, and the publication, *urbi et orbi*, of the bull by the Pope's own word of mouth. All the resources of court pageantry for which Rome is so renowned will be brought into play on the occasion; and to increase the weight of theological authority, backing the Pope's decision, the learned Jesuit Perroni, who has written lengthily in favor of the Immaculate Conception, is to be created Cardinal.

"In order not to send away so many prelates without their having had any part to play save that of auditors, three meetings of their body will be held after the great ceremony, at the three principal Basilicas of Rome, for the discussion of points affecting ecclesiastical interests, avoiding, however, the form of councils, which the court of Rome so much dreads convening.

"It is rumored that Cardinal Wiseman, as the most learned member of the Sacred College since the death of Cardinal Mai, will most probably succeed to the office of Vatican Librarian, if such should be found compatible with his occupations elsewhere."

No doubt the display at Rome will be great on the occasion. A grand Jubilee of three months' duration has been proclaimed throughout the whole "Christian," or rather "Papal" world. Rome will gain much money by this great affair, and the Jubilee to which it has given rise. Rome knows how to get money when she wants it. She is very sagacious in all such matters.

The quarrel between the government of Sardinia and the Pope still goes on; nor can we see when it will end. His Holiness has lately addressed a "bull," which a few years ago would have been very formidable, but which seems now to provoke only the indignation of the journalists of the kingdom, who demand with earnestness that the government give it to the public. It would seem as if this recent outbreak of displeasure, on the part of the Pope, has been occasioned by the government taking some monasteries and nunneries, last summer, during the prevalence of the Cholera in that country, and converting them into temporary hospitals. This was not done without proper provision having been made for the maintenance of the few monks and nuns that still remained in these establishments.

There has been quite a disturbance in a German Roman Catholic church, at Utica, N. Y. in which the priest has been charged with having been guilty of great violence. The aid of a civil magistrate became necessary to quell the indulgence of passions which ill-became the place and the day. Rome and her votaries have but a very poor conception of the Sabbath and its sacred rest.

A young lady of the name of Bunkley, a daughter of Joseph Bunkley, Esq. of Norfolk, Va. recently escaped from a convent at Emmetsburg, Md. where she had become a "novice," and was engaged in teaching music in the school attached to the convent. Having become disgusted with conventual life, she desired to return home, but was not permitted to inform her father. With much difficulty she escaped through a window, over the door of her room, and after much fatigue she reached a neighboring village, where she informed her father, who hastened to bring her back to her home. The tyranny which exists in Romish convents is often in-

tolerable. We shall soon need a "Nunnery Law" in this country.

A young convert from Romanism, at Boston, came very near being carried off, recently, by her friends, who still remain the slavish followers of the priests.

Bishop O'Reilly, of Hartford, Conn. has given occasion for great scandal to the "faithful." It seems that not long since, he turned "Father Brady,"—a very worthy old priest, who had labored many years to build up the interests of Rome in that city, and had seen his efforts crowned with great success,—out of the "cathedral," whose erection the old man had secured, and where he had hoped to officiate all his life as an humble priest. For some reason or other the Bishop removed him from his post—offering, however, a place as a priest in another part of his diocese. But the old man soon afterwards died of the cholera. Through the instant demand of Father Brady's numerous friends, the nephew of the bishop, who had been appointed to take Father Brady's place, was compelled to allow his body to be buried near the church, (in a spot which he had selected months ago,) after mass had been duly said. Several priests from other places were present and took part. A very remarkable correspondence has taken place between the editor of the *Hartford Times* and Bishop O'Reilly and his nephew.

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## VIEW OF PUBLIC AFFAIRS.

At the date of this writing, December 7th, the news from the seat of war in Eastern Europe is far from being encouraging to the arms and the hopes of the Allies. They have found Sebastopol to be a far more difficult place to capture than they had expected. It is, in fact, a most formidable place. It is not a regularly *walled* and *fortified* city, but one that cannot be attacked with any reasonable prospect of success from the sea, because of the very strong fortresses in the shape of huge insulated batteries, mounting from 50 to 190 or 200 guns, which stud the entrance into the bay, at the head of a branch of which the city of Sebastopol stands on a rapidly rising position. Not only so; very strong fortresses line both sides of the principal or outer bay, which runs into the Crimea four miles, from West to East, and is not much, if any more than a mile in width. In addition to all, the Russians have sunk five ships of the line and two frigates at

the mouth of the bay; so as to render it impossible for the fleet of the Allies, powerful as it is, to enter without meeting inevitable destruction. And although it might be supposed that the place could be advantageously attacked from the land-side, yet almost insurmountable difficulties are met there also. On the *North* side nothing can be done, owing to the nature of the ground. And even on the *South*, where the Allies have placed their batteries, the rocky surface of the hills which overlook the bay and the city from that quarter, has rendered it extremely difficult to work with success. Although the cannonading commenced on or about the 17th of October, down to the 9th or 10th of November no great impression had been made on the Russian fortresses, but there had been much loss of life in the city of Sebastopol. The Russians have made numerous sorties, some of them quite successful. Their force is constantly recruited by the arrival of fresh troops, who enter from the north side without difficulty. On the 25th of October, and the 5th of November, there was much hard fighting, attended with a great loss of life on both sides. And it was beginning to be evident that the Allies would have very great difficulty in taking the place, or indeed in maintaining their position south of Sebastopol, and between that place and Balaklava, unless large reinforcements were speedily received. It is not to be disguised, that the prospect for the Allied troops has become in the highest degree serious. We shall not be at all surprised to hear that they have before this time been compelled to begin their preparations for quitting the Crimea.

But even if they could take it, it is clear that they would find it to be very difficult to hold it through the winter, against the Russian forces which are so rapidly increasing through the daily arrival of fresh troops from the Southern part of the empire, by way of the Isthmus of Perekop.

We have never been sanguine of the success of this expedition, nor of any other which may have in view the conquest of any portion that is worth conquering of the Russian Empire, by the forces of France and England. It is too far distant from those countries to permit France and England to do any thing in the way of conquest. Russia, with its great extent, large central population, vast armies, great military resources, great unity and even homogeneity of the Slavonic portion of the population—amounting to 56,000,000, out of 70,000,000—and the immense power of the cen-

tral government, with a man of strong mind and iron will at its head, is unconquerable. The Tartars, the Poles, the Swedes, and the French (under the "Greatest Captain of 12 centuries,") all tried that enterprize, but failed. Russia is far from having reached the acmé of her greatness. She is destined to become very powerful. But as the spread of an imperfect Christianity, derived from Constantinople, restrained the successors of Ruric from thenceforth attempting to overturn the Greek Empire, so the prevalence of a pure Christianity will one day render Russia not a terror, but a blessing to the world. This is our hope and belief.

Certainly if Russia is to be crippled by this war, Austria and Prussia must heartily espouse the side of England and France; of which there is but little prospect. If Hungary and Poland, with their ancient limits, were raised up, Italy liberated from the Austrian yoke, Germany united under one good government, and the Scandinavian race brought under one head, then indeed Russia would be effectually checked in her career of conquest. But if ever these great changes be brought about, the People, not the present rulers, will have to do the work. But we are wandering too far.

There is no news of importance from the rest of Europe, save the little flare-up in France in regard to Mr. Soulé, our ambassador to Spain. But that was soon settled.

In Mexico and South America nothing has occurred that calls for remark. In the former, and some portions of the latter, there is the usual amount of disquiet and of threats of revolution.

In our own country health has returned to all its borders. Days of thanksgiving were observed in twenty-five or twenty-six of our States in the month of November. This was right and proper.

Congress assembled on the 4th of December, and the President laid before both Houses his Annual Message on the same day. By this time it has been read by millions of the people. The Reports, too, of the Heads of the Departments are now before the nation. These documents demonstrate that the country enjoyed a large amount of prosperity last year, notwithstanding the prevalence of sickness and of drought in many parts of the country. The President takes a becoming notice of our dependance upon Almighty God for all our blessings, and calls upon Congress to unite with him, imploring the continuance of these smiles of Heaven which we have as a nation so long enjoyed.

The results of the recent elections in all the Northern States of

the Union have been most extraordinary. Almost everywhere the old political parties have been overturned. Several elements of action have combined to bring about this issue. In many States the question of Temperance, and the necessity of agitation to secure the suppression of the evils of intemperance, exerted a large influence. And in all the American feeling, which has been manifesting itself in all parts of the land, in the organization of the "Know-Nothing" party, gave the death-blow to both Whigs and Democrats. With regard to this wonderful movement, the *New-York Daily Times*, of the 6th ultimo, makes the following just remarks in an editorial article written with great ability and discrimination. It tells us in few words the whole story. We hope that the unprincipled demagogues and the hierarchy of Rome and their organs will give good heed to this simple statement. What has been just done can and will be done again whenever the necessity for it arrives. In reference to this great movement, the *Times* justly says:

"Those who sneer at it as the fruit of a sudden conspiracy of disappointed office-seekers, or as an ingenious device of petty politicians on a large scale, to secure places, will see by the issue that they do not understand the people. They do not remember what this movement has done within the space of a few months, in the most intelligent and high minded population of the Union. Without presses, without electioneering, with no prestige or power, it has completely overthrown and swamped the two old historic parties of the country, paralyzed their action, deprived them to a greater or less extent of influence and of office, and now sways public sentiment even where it has not yet absorbed political power. In this State it has polled over a hundred thousand votes—many of them from our most staunch and intelligent working men. In other States it holds equal power. It spreads—it will not improbably rule a future Congress; and may carry in a President on its wave. Such a vast popular movement cannot proceed from any such petty motive as the mere hunting of office. The great surges of the people are not impelled by any such mean cause."

As to the *origin* of the movement, the editor speaks thus:

"Nor is it to be supposed that such a movement rests upon no broader basis than hatred of men because they were born on a different soil, and still less because they hold a religious faith different from our own. The day has passed, we trust forever, for religious warfares. On this free soil, won with the blood of men of all creeds; under a Republic which boasts that it shelters, unmolested, every human opinion, the party could not live, could never arise, which should have as its great object the persecution

of a particular religion or sect. It is not an unreasoning religious bigotry which has principally aroused this great hidden popular movement. Nor do we believe any exclusive Native American prejudice has been its principal impulse."

In regard to the effects which will flow from the movement, at least for a time, the Editor remarks:

"The movement will do good—not unmixed with evil, it may be, but still of service to the country. It will admonish politicians that they are henceforth to cease bribing and courting the ignorant foreigners in our midst; and will awaken a command which shall reach the ears everywhere of priestly bigots, no more to intrude their religious interference into the political affairs of America. It is a warning thundered in the ears of a corrupt Administration, that they never again represent a Republican Government by foreign aristocrats; and it is a people's answer to the insulting message of a religious Prince, when he sends a man stained with the blood of the martyrs of liberty as his chosen emissary to this Republic."

In conclusion, the editor advises the leaders of the movement to avoid extreme measures, to guard against lighting the fires of sectarian hatred or the jealousies of nationality, and terminates with these words:

"Let us adopt such precautions as may seem necessary against the temporary evils which the overwhelming influx of foreign ignorance and superstition and crime may threaten. Let our naturalization laws be amended if they need it;—let secret organizations, controlled by a central head, for purposes other than the public good, be met and offset by other societies using the same instruments, if such a course shall seem best adapted to the emergency;—but let us bear in mind that our free schools, our free press, our open churches, our atmosphere of civil and religious liberty, and the natural progress of human society, give us the best of all assurances for the preservation of our institutions alike from religious bigotry and from the ignorance and crime which are poured out so lavishly upon our shores. Let us protect *them* from invasion, and we need have no fears for the final result."

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## JUVENILE DEPARTMENT.

### DIALOGUE NO. 16.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

*Belgium, (First Conversation.)*

*Father.* And now, my dear boys, we are going to talk about Belgium.

*Willie.* I am glad of it, dear father, for I must confess that I was beginning to grow a little weary of France, for we had a good many conversations about that country.

*Eddie.* Yes, but Willie, you must confess that all those conversations have related to interesting subjects, and that we have heard many things which were new to us. I am sure those talks about France were neither too many, nor too long. But, dear father, I should like to hear you say something about the country of Belgium itself, as well as about the people and the religion of that country. I think that in a work which I was reading lately, (*Russell's Modern Europe*,) what is now called Belgium was called Flanders.

*Father.* Yes, it was so called, and for a long time, in the English histories. In fact there were in the 17th and 18th centuries no less than three Flanders, namely, French Flanders, or the portion of Belgium which lies next to France, Dutch Flanders, or the part next to Holland, and Austrian Flanders which is the eastern portion of Belgium. The whole, or nearly the whole, of these three Flanders are now embraced in what is called *Belgium*.

*Eddie.* Julius Cæsar speaks of Belgium, does he not, dear father?

*Father.* Yes, Eddie; he says that the *Belgæ* inhabited the north part of Gaul (or *France*;) but *his* Belgium was far greater than the Modern Belgium, for the *Seine* and the *Marne* (the *Sequana* and *Matrona*,) formed the southern boundary of it; so that all the north part of what is now the city of Paris stands in what was Belgium according to that conqueror. But Modern Belgium is a little kingdom of only 12,000 square miles, and four millions and a half of inhabitants, immediately north of France.

*Willie.* According to my Atlas, Belgium has France on the South, Holland on the North, and the kingdom of Prussia, a part of Germany, on the North.

*Father.* That is true. Well, Belgium is a very level country, covered with fields and meadows, is divided up by canals and good roads, and is now covered with a *net* (as the French say) of railroads,—for they are spread all over it. It is a fine country for railroads, it is so level. It has a great population for so small a country. It abounds too in cities, some of which are large and interesting. It is an agricultural country, as well as a manufacturing country,—has abundance of *coal* and *iron*. But it has very little *commerce*; Antwerp is almost its only important seaport.

*Eddie.* Will you not tell us something about its largest cities?

*Father.* Yes, Willie. Well to begin: There is Brussels, which is called the *Paris* of Belgium. It is a beautiful place, well built and clean. It stands partly down in a valley, partly on the hill-side that slopes up from it

towards the South, and partly on the top of that hill. It has not far from 175,000 inhabitants. The king of Belgium lives there, in a pleasant, but not showy palace. There is a large public garden or path, filled with trees, opposite to the king's palace. The *Hotel de Ville*, (or City Hall,) the Cathedral, (one of the finest in Europe in some respects,) the Athenæum, and several public edifices are well worthy seeing, and are visited by all strangers who have the time to spare, and any curiosity of spirit.

*Willie.* Which are some of the other cities? Is not Ghent one of them? I have heard of it.

*Father.* Yes, Willie, Ghent is one of the cities of Belgium. But it does not rank next to Brussels; Antwerp occupies that position—an old and picturesque Flemish city, which is built after the Dutch and Flemish style. In other words, almost every house stands with the end to the street, and with very highly ornamented gable. Antwerp used to have a great commerce, and has considerable still. It has a fine Gallery of Paintings, and the works of most of the great artists of that country—Rubens, Van-Dyke, and others,—are to be found in that Gallery, or in the great Roman Catholic churches of that city, which are visited by all well-informed travelers.

*Willie.* Is not Ghent as large a city as Antwerp?

*Father.* Yes, it is quite as large. Each has not less, I think, than 100,000 inhabitants. Ghent is an important place. It is connected with the History of our country, for it was there that the Commissioners from England, and these United States, met in the year 1814, for the purpose of making a treaty, by which peace might be restored to the two countries, which were then at war with each other. The treaty was made in December of that year, and the war ceased in the early part of 1815, after it had lasted nearly three years.

*Eddie.* Who were the American Commissioners on that occasion? Was not Mr. Clay one of them?

*Father.* Yes, dear Willie, he was. And so were John Quincy Adams, Albert Gallatin, James A. Bayard, and Jonathan Russell. The English Commissioners were three in number.

*Willie.* Are there any other important cities in Belgium?

*Father.* Yes, Willie; there is *Bruges*, in the western part of the country, famous for its manufactures in the Middle Ages, and for the spirit of freedom which pervaded the breasts of its thousands of mechanics, especially its *weavers*. There is also *Liège*, in the eastern part of Belgium, famous for its iron and other manufactures. This city is called the Birmingham of Belgium. There is also *Malines*, or Mechlin, famous for its *laces*, just as Brussels is celebrated for its *carpets*, as well as its laces. Not far

from Meehlin, William Tyndall, an English Reformer, who translated and published the New Testament and a part of the Old, in England, was burned, in the year 1536. He had retired from England for safety and for leisure to prosecute the good work of getting the Bible ready in the English language. On the road from Meehlin to Liège is the old city of *Louvain*, where is a famous University, now in the hands of the Jesuits. It was at this University that the celebrated *Jansenius* (or Jansen, a native of Holland, and Bishop of Ypres) taught those doctrines and wrote those essays which afterwards so agitated the Roman Catholic Church. But the University of Louvain, important as it is, is not as much so as it was in former times, when it had several colleges more than it has now.

*Eddie.* It was in Belgium, I think, that many of the great battles of Europe have been fought.

*Father.* Yes, Eddie; to say nothing of the hard battles which Julius Cæsar and other Roman generals fought with the natives in the century before Christ, nor of those in the Middle Ages, it may be stated that in the 16th century a dreadful war broke out between the people of that country, which had for a while belonged to Spain, and the Emperor Charles V,—not indeed as emperor of Germany, but as king of Spain and of the *Netherlands*, as that country and Holland united were called. The people desired to throw off the yoke of Spain; but they were defeated. Two of their great leaders, counts Egmont and Horn, were beheaded before the City Hall in Brussels. The celebrated prince of Orange (who had been in Germany with the Emperor Charles V, whose private Secretary he was, and there became acquainted with the doctrines of Luther and Melancthon and embraced them) became the leader of the movement. At length, driven out of Flanders, he took refuge in Holland, where the people took up arms, and carried on the war with great vigor against the Spaniards, and in the end secured the independance, as well as the civil and religious freedom of that country. Belgium or Flanders, alas, remained *papist*, and under the dominion of Spain. Then it became a part of the kingdom of France and the Archduchy of Austria, until at last France got possession of the whole country during her great Revolution. In 1814 the Congress of Vienna annexed Belgium to Holland, from which it was separated and became independant by the Revolution of September, 1830. It has now a constitutional form of government, and an excellent ruler in king Leopold.

*Eddie.* There have been some great battles in Belgium in modern times, I believe.

*Father.* Yes, Eddie,—in the reign of Queen Anne, of England, when the duke of Marlborough led the English to victory in many severe combats with the French. This was also in the days of Louis XIV, whom the French delight still to call *Louis-le-Grand*. And there too, in this country,

(nine miles nearly south of Brussels,) the great and decisive battle of Waterloo was fought on the 18th day of June, 1815—almost forty years ago. It was this great battle that decided the destinies of Napoleon, and restored repose to Europe for many years.

*Willie.* But let us stop here, dear father, for the present.

*Father.* That is my intention. In the next Conversation I will tell you something about the religious history of Belgium, in which I am sure you will be much interested. So here we rest.

## MISCELLANEOUS.

### THE LOSS OF THE SHIP ANNIE JANE.

Our readers cannot have forgotten the account which we gave in our number for January last, of the loss of the ship *Annie Jane*, off the coast of Scotland, by which the Rev. Jean Vernier, a faithful laborer of the French Canadian Missionary Society, and an excellent Missionary family from France perished, with many of the passengers. The scene was most affecting, and the triumph of Christian faith was most wonderful. We beg our readers to re-peruse the statement of the case which we gave in the number of the Magazine referred to. It can never cease to be interesting. Shortly after the publication of that touching narrative, we received the following beautiful verses, which should have appeared earlier if they had not been for a while mislaid. We beg the unknown author, or authoress, to pardon this unintentioned neglect, and to accept our thanks for them. We ought perhaps, to say, in passing, that the *Annie Jane* sailed from England, not from France, as the author or authoress of these verses supposes; but this does not affect the sense of the verses, which are beautiful and touching.

There came a gallant ship and good, from the fair land of France,  
And gaily o'er the shining sea it trod its lightsome dance;  
Its cargo was too priceless worth to buy with golden ore,  
Hearts full of love to God and man were the rich freight it bore.

With songs of praise, its sails were spread among the purple vines;  
It never reached its destined port beneath the Northern pines:  
The strong wind followed in its track, and long, in doubtful strife,  
The good ship battled manfully, just like a thing of life.

But when on Scotland's isle-girt coast the vanquished bark was flung,  
O what a shriek of love and fear o'er the wild billows rung!  
The husband kissed his darling wife, the mother clasped her child,  
The winds saw not, nor pitied, the waters sternly smiled.

But what were other forms to me, who saw but only one,  
The angel with the folded wing, whose shining course was run—  
On a fragment of the wreck he stood, serene in beauty there,  
A smile lit up his earnest face, while moved his lips in prayer.

O, many things are clear to him who counts his quickened breath,  
While thus he stands, with foot advanced, and face to face with Death;  
The years, all silent, one by one, from the green grave arise,  
And slow unveil the scroll of Life before his longing eyes.

A yearning for Life's glorious toil, through all his being stole,  
Then sweet Submission, still and calm, was born within his soul—  
"O pour ces pauvres Canadiens, Seigneur écoute-moi!  
Ce peuple ignorant et simple, ah! n'est-il pas à toi?"\*

A glory of exceeding joy through every feature shone,  
The Spirit of the Lord came down, and whispered with his own:  
"Thou 'st borne the cross, receive the crown; the toil, be thine the rest:  
O young disciple, dearly loved, come lean upon my breast."

Then on his heart a scene was traced, the eye should see no more—  
The pleasant home, where meek-eyed love smiled through the open door—  
The home that held his gentle wife, as the setting holds the gem,  
And by her side, the tender lambs that God had given them.

And could he leave the dear young wife to tread life's path alone?  
The pitying love within his heart, it trembled in his tone,  
A dewy softness veiled the eye that shone like any star:  
"O Saint Esprit, Consolateur, console et benis-la!"†

The wailing waves above him swept, the glowing heart was still—  
Poet give His stricken people strength in tears to bless His will!  
For sore will weep the tender wife, and ardent brother-band,  
And helpless babes, without a sire, within a distant land.

Where o'er the broad Canadian plains, the short-lived sun declines,  
And dark St. Lawrence proudly sweeps amid his royal pines,  
There glowing youth and dark eyed maid, to many a distant lay,  
Will speak, with tears of love and pride, the name of JEAN VERNIER.

M. E. B.

\* O hear me, Saviour, for these poor Canadians, these ignorant and simple people! Ah, do they not belong to thee?

† O Holy Spirit, the Comforter, console and bless them.

## REV. ALEXANDER DUFF, D. D.

As a well-executed portrait of this great and good man illustrates this first number of our VIth Volume, we deem it appropriate to give a brief sketch of his life and labors.

Dr. Duff was born in Kirkmichael in the county of Perth, (Scotland,) A. D. 1806, and consequently is 48 years old. He received his earlier education in the parish school of Moulin, (adjoining Kirkmichael,) of which parish the late Dr. Stewart was the pastor, and under whose ministry there occurred a great revival of religion in that and in neighboring parishes.

From the parish school young Duff went to St. Andrews in 1821, where he completed his full collegiate and theological course in 1829, having taken the degree of Master of Arts in 1825.

He sailed for India in (we think) the month of November, 1829, and returned with impaired health in 1835. We had the pleasure of hearing him deliver a great speech before the Church Missionary Society, in Exeter Hall, in the month of May that year, if we remember rightly; though it is possible that it was in the May following. His appearance, his vehement manner, and fervid and effective eloquence we can never forget. He spoke nearly an hour, and was heard with the deepest interest, and even with breathless astonishment at times. We are inclined to doubt whether a London audience ever had the conception that a Scotchman *could* speak with such amazing energy, and especially a man in such feeble health.

After a sojourn of five years in his native land, Dr. Duff went out again to India in 1840, and returned a second time after enduring for years the suns of India, for the double purpose of recruiting his health and kindling the fires of missionary zeal in the churches, not of Scotland only, but as far as he could, in the "three kingdoms." We had the pleasure of seeing and hearing him at the Evangelical Alliance in London, in September, 1851, and again in the November following at Edinburgh, in Dr. Candlish's church, where he presided over the "Commission" of the General Assembly of the "Free Church" as the Moderator for the year.

As to Dr. Duff's labors in India, they have been rendered signal by his having effectually called the attention of the Christians in England to the necessity of establishing *Mission Schools* of high as well as low grades for the education of heathen youth. When he entered upon his work at Calcutta, scarcely a Missionary Society in England had done any thing in this way for India. Our American

missionaries in Ceylon and Southern India had from the first pursued this plan, to the great delight of Lord William Bentinck, formerly Governor-General of India, as we have ourselves heard him say in the most emphatic manner.

Through Dr. Duff's exertions a large Central School has been established in Calcutta, embracing 1300 Hindoo boys, and young men of promise, who receive thorough instruction in all the branches which constitute a superior education. The effect has been wonderful. The native mind has been aroused, and keen discussion of the claims of Christianity has unceasingly gone on, and with great advantage to the cause of Truth. A few months ago the foundations were laid of a building of large dimensions, which will furnish the accommodations that have been so long needed. In the five or six, or more, (we really do not know the exact number,) of schools at our stations there are some 700 or 800 youth,—all under Christian Instruction, given, we believe, in most cases by native teachers.

Dr. Duff, at the instance of some of his Scotch and Irish friends in this country, (and chiefly at that of Mr. George H. Stuart of Philadelphia,) made a visit to our churches in February last, to the delight of thousands and tens of thousands, and remained about three months. That visit will never be forgotten by those who had the pleasure to see and hear the man. He did good, and nothing but good, wherever he went. Firm and conscientious in his own religious opinions and convictions, he had an enlightened expansive charity which could embrace *all* who love the Lord Jesus Christ, and bid *God-speed* to every good enterprise, by whomsoever, and in whatever part of the world it might be carried forward. His speech at the last Anniversary of our American and Foreign Christian Union was an admirable one. Such, indeed, were all the addresses (four in number) which he delivered during the Anniversary week. On the Saturday of that week he left us in the steamship Pacific. Many accompanied him to the ship to say, or to signal, an *A Dieu!* And many more accompanied him on the voyage by their prayers.

After his return to Scotland, Dr. Duff delivered a speech before the General Assembly and a vast congregation, of nearly four hours in length, respecting his visit to this country. His address was one of those which go to form *cords of love*,—better far than *chains of gold*—which serve to bind together Great Britain and these United States. His health failing soon afterwards, his physicians ordered

him to seek perfect repose at Malvern, in England, and recently he has gone to the South of France, with encouraging prospects that he may be restored. God grant it! And may be spared many years to be a blessing to thousands wherever his life may be spent.

## NOTICES OF BOOKS.

**AUTOBIOGRAPHY AND REMINISCENCES OF THE REV. WM. JAY**, edited by George Redford and John Angell James. Two volumes 12mo. New-York: Robert Carter & Brothers. A precious legacy to the Church is this autobiography of one of the most eminent and useful of men. Thousands who have been edified and comforted in the daily perusal of his "Exercises" will rejoice to contemplate in these volumes the genial and loveable character of their author. The first volume contains the autobiography: the latter part of it and the whole of the second volume contains Mr. Jay's reminiscences of various distinguished persons; and some selections from his literary remains. The fine paper, clear type and wide margin of the American edition make these volumes most attractive.

Dr. Thornwell, the able President of the South Carolina College, has given to publication his **DISCOURSES ON TRUTH**, which have been issued by Messrs. Carter in a neat 12mo. volume. The important subject treated in this volume under the several divisions of Sincerity, Faithfulness, Consistency, &c. is set forth with practical force and the graces of a style for which their author is distinguished.

Among the recent issues of the Presbyterian Board of Publication, are two volumes of **MORAL AND RELIGIOUS ANECDOTES**; the reprint of an instructive and interesting collection of stories, illustrative of various important truths. It should be added to every Sabbath school and parish library.

The same society have published a little book entitled "What is Calvinism?" professing to give a fair and truthful view of the doctrines of that system.

**JEANIE MORRISON** is a delightful story, by the popular author of the *Pastor's Family*. By means of an engaging narrative it gives interest to a beautiful development of Christian character.

**THE MOTHERS OF THE BIBLE**, by Mrs. S. G. Ashton, Boston, Jewett & Co. A readable book, which gains interest from a rich theme; without strong points of excellence, it is calculated to do good.

**SABBATH EVENING READINGS ON THE NEW TESTAMENT**; by the Rev. Dr. Cumming, St. Matthew and St. Mark. Published by Jewett & Co., who are doing a good work in acquainting our public with the earnest eloquence of this Scottish orator. Replete with brilliant and striking thought, these volumes cannot fail to edify, and assist in the study of the Scriptures.

That popular book, **THE LAMP-LIGHTER**, has reached its seventy-third thousand. The last edition is finely illustrated. The merits of this tale our readers are generally acquainted with. Its tone is much more healthy than that of most fictitious publications. Published by J. P. Jewett & Co. Boston.

The same publishers have sent us **THE KNOW-NOTHING**, a narrative upon the character of which we cannot pronounce.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE  
1st of NOVEMBER, TO THE 1st of DECEMBER, 1854.

## MAINE.

Portland, High-st. Church,	67 77	Warren, Cong. Ch. "Rev. Mr. Wakeman," per F. B. Taylor, Treas.	11 00
Free-st. Bapt. Ch. B. Greenough, 2d		New Haven, Dr. Eli Ives,	5 00
instal. for L. M. \$10; Pub. Colln. \$12.	22 00	Milford A Friend,	5 00
Free Will Bapt. Ch.	10 78	Montville, Cong. Ch. & Soc'y,	16 00
Third Cong. Ch.	58 17	Waterbury, 1st Cong. Ch. & Soc'y,	60 00
Sundry Persons,	11 00	2d Cong. Ch. & Soc'y,	52 08
Proceeds of a Public Lecture,	28 00	New Haven, Centre Church additin'l. Alfred Walker, L. M.	90 00

## NEW HAMPSHIRE.

East Jaffrey, Cong. Ch.	7 78	North Ch. add. Dr. E. H. Bishop, \$5;	
Francetown, Cong. Ch.	47 00	C. Cowles, \$5; E. Marble, \$1; Dr. Eli Ives, \$8,	19 00
		Chapel-st. Ch. add. Dea. Lewis Fitch,	10 00
		Hartford, Centre Ch. & Soc'y, in part Hon.	
		Thos. S. Williams,	200 00

## VERMONT.

East Brookfield,	2 58	Pearl-st. Cong. Ch. & Soc'y, in part,	
Burlington, Cong. Ch. James Cameron, an- nuity \$6; Chas. Hart, an. \$5; Mrs. H. G. Ludlow an. \$5; others, \$5 78c.	21 78	Thos. Smith, \$50; John Beach, \$20; Geo. S. Beach, \$10; Others, \$118,	198 00
		Centre Ch. & Soc'y, add. L. Wilcox, \$25; Calvin Day, \$20; F. Parsons, \$20; H. L. Porter, \$20; Jos. Trumbull, \$20; W. W. House, \$20; H. A. Perkins, \$10; C. Seymour, \$10; D. Wesson, \$10; H. Fitch, \$10; A. Smith, \$10; David Watkinson, \$10; S. Bourn, \$6; Chas. E. Fox, \$5; E. Fessenden, \$5; William M. Judd, \$8; Others, \$12,	216 00

## MASSACHUSETTS.

Fall River, "Silex,"	100 00	South Bapt. Ch. and Soc'y, add. H.	
Abington, Rev. Freeman P. Howland,	1 00	E. Day, \$5; Wm. H. Richardson, \$3,	8 00
North Bridgewater, 1st Cong. Ch.	14 51	New Haven, North Ch. add. Wm. Johnson,	20 00
Campello, Cong. Ch. to make Rev. David T. Packard, L. M.	35 00		
Harvard, B. Barnard, \$5; Mrs. J. Barnard \$5,	10 00		
Lunenburg, Evang. Cong. Ch.	3 87		
Shirley, Evang. Cong. Ch.	8 00		
Taunton, Winslow Ch.	10 00		
Trin. Cong. Ch. to make Wm. Dick- inson, M. D., L. M.	50 24		
Shrewsbury, 1st Cong. Ch. to make Erastus Wheelock, L. M.	30 00		
Reading, Old South Church, to make Luther Weston, L. M.	31 57		
Harwick, 1st Cong. Ch.	13 00		
Hopkinton, 1st Cong. Ch.	18 81		
Manchester, Cong. Ch. Capt Jacob P. Holm to make Mrs. Jane B. Holm, L. M. \$30; Others, to make Asa Story, M. D., L. M. in full, \$19 60c	49 60		
Townsend, Orthodox Cong. Ch.	23 23		
Holliston, Cong. Ch. in full to make Mrs. Ann D. Tucker and Thomas E. Andrews, L. M.	50 00		
Saxonville, Edwards Ch.	14 00		
Southbridge, Dr. L. W. Curtiss, "an."	5 00		
Sourbridge, Cong. Ch. for L. M.	29 15		
Mendon, Royal Cummings, M. D. for L. M.	30 00		

## RHODE ISLAND.

Providence, Mrs. A. C. Chapman,	5 00		
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## CONNECTICUT.

Deep River, Female Mite Soc'y. per Mary A. Dennison,	11 00		
Farmington, John T. Norton, for the Irish H. Mission,	25 00		
Franklin, Rev. Eli Hyde,	1 00		
So. Britain, Miss N. P. Mitchell, N. C. B.	10 00		
Middleton, Adnah Johnson,	5 00		
Birmingham, Henry Somers, add. for his L.M.	10 00		
New London, Henry P. Haven,	20 00		
Greenwich, Oliver Mead to make Wm. H. Mead, Jr. and Elizabeth M. Holly, L. Ms.	70 00		

## NEW-YORK.

Poughkeepsie, Mrs. Alida Bronk to com- plete Mrs. Alida Bronk Varick a L. M.	20 00		
N. Y. City, A Friend for the Irish Home Mission,	2 00		
18th-st. Presb. Ch. to make Rev. Saml. D. Burchar, D. D. a L. D.	100 00		
Kortright, Presb. Ch. in part to make Rev. Clark Irvin, L. M.	18 00		
Maine, Monthly Concert in the Cong. Ch.	3 33		
Carroll, Benj. Jones,	5 00		
N. Y. City, General Synod of the Refd. Dth. Ch. for the Waldensians,	290 00		
Hannibal, Cong. Ch. per S. W. Brewster,	10 00		
Tubby Hook, Mt. Washington Presb. Ch.	88 39		
Newtown, Mrs. John Peebles,	10 00		
Albany, North Dutch Church, Rev. D. Ken- nedy, D. D.	60 00		
N. Y. City, Mrs. William Brown, T. N. P. for general objects, \$20; for the Irish Home Mission, \$6.	15 00		
Danaville, Miss Minerva F. Bradner of 1st Presb. Ch.	10 50		
N. Y. City, A. L.	3 00		
Trenton, balance,	2 00		
Fayetteville, Presb. Ch.	12 50		
Bapt. Ch. (a few individuals),	3 50		
Salem, M. E. Ch. in part.	2 03		
Asso. Refd. Ch.	17 32		
North Kortright, Asso. Refd. Ch.	11 00		
Harpersfield, Presb. Ch.	10 00		
Augusta,	17 05		
Utica, Bleeker-st. Bapt. Ch. bal.	37		
J. E. Warner,	1 00		
Otisco, in part,	13 63		
Johannston, Rev. J. P. Fisher,	5 00		
Schuylerville, bal	4 00		
Onondaga Valley, in part to constitute Rev. Jos. Rosenkrans, L. M.	5 62		
Mrs. Hannah Bostwick to make her			

